

MAN INTO WOLF

AN ANTHROPOLOGICAL INTERPRETATION
OF SADISM, MASOCHISM, AND
LYCANTHROPY

*a lecture
delivered at a meeting
of the Royal Society of Medicine
by*

ROBERT EISLER

with an introduction by
SIR DAVID K. HENDERSON
F. R. C. P. (Ed. and Lon.), F. R. S. E.

SPRING BOOKS
LONDON

MAN INTO WOLF

AN ANTHROPOLOGICAL INTERPRETATION OF SADISM, MASOCHISM, AND LYCANTHROPY

THERE is a copious literature—probably greater than I am aware of—on the syndrome of psychological phenomena named after the two famous or, if you prefer, notorious novelists who described them in their works from their own unfortunate experiences: the Marquis Donatien Alphonse François de Sade [1] and the Chevalier Leopold de Sacher-Masoch [2].

The very fact that these phenomena are generally described as ‘unnatural’ or ‘perverse’ [3] is sufficient evidence of the failure of psychology—which is, after all, a discipline of natural science—to understand and explain them. If there are any ‘laws of nature’ [4], no human activity can ‘pervert’ or run counter to them.

As a matter of fact, the paradox of the widespread desire to suffer pain—for which I introduced [5] in 1904 the term *algobulia* to distinguish it from Offner’s and von Schrenck-Notzing’s concept of *algolagnia* [6], that is, sexual excitement or gratification obtained by suffering pain [7]—exists only for the naïve hedonist who believes that all human, indeed all animal, behaviour is aimed at obtaining a maximum of pleasure and a minimum of pain, or even asserts that the desire for pleasure and the fear of pain are the main motives of all our actions [8].

‘Why’, says St Augustine [9], ‘does man want to see (on the stage) mournful scenes full of misery which he would not himself care to live through in reality? And yet the spectator wants

affected, nay the pain itself is what he relishes. Inevitable madness? [10]. . . Is it, then, that tears are shed? Yet every human being strives for pleasure! The matter is that the hedonistic theory of pleasure is equivalent to the absurd belief of a person so stupid that the power which drives motor vehicles attracts or stops them at the crossings is provided emanating from the red and green traffic-lights. If Münsterberg's [12] and William James's [13] view that emotions are complexes of somatic activity arising from the motor and vasomotor, 'volitional' actions of our body to its environment, pleasure can be nothing but the signals—green or red informing us of the positive or negative measure of adaptation to its spatio-temporal environment. The constituent parts of it; in other words, of the 'utility' of every 'thing' relevant to our survival or hampered expansion of our lives. Pain and pleasure are such plus or minus signals conveyed by somatic sensations, there must be some sort of sense-organ, namely the sympathetic nervous system—for receiving this vitally necessary information to the brain. In the absence of stimuli this sense-organ would atrophy and degeneration, just as the eyes of the cave-dweller *Proteus anguineus* Laur. living in the dark underground subterranean rivers of the Carso have become blind in the absence of light.

A sense-organ degenerates by atrophy in the absence of stimuli to which it reacts, every sense-organ may be in need of functional exercise, no less than every part of the body. Since it is as vitally necessary for an organism to experience pain as to enjoy pleasure, perhaps even more so, it is not to be aware of dissatisfaction than of satisfaction. It is fully informed of a lack of adaptation rather than of achievement [14], which it has to retain, quite apart from inaction [15]—the organs for sensing pain are in a state of stimulation just as much as do those for pleasure. If an individual or a society is well enough adapted to its environment to feel moderately happy in this

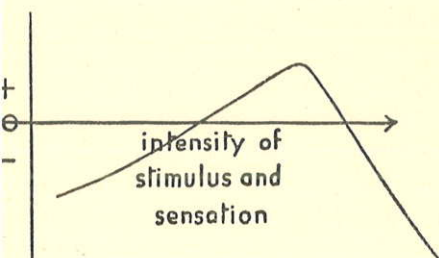
world—as Athens seems to have been in the days when she gave birth to the incomparable majesty of Greek tragedy, or Elizabethan England in the time of Shakespeare and his rivals—the need for experiencing, by 'sympathy', the sufferings of their less fortunate fellow-creatures will be imperiously felt by a number of wealthy and happy citizens large enough to support the production of 'tragic' drama, and to accept works of art which present or recall subjects having a painful connotation. Nor is it high tragedy, the spectacle of 'great suffering nobly borne', the only means of satisfying the need to stimulate our organs of pain-perception. The crowds attracted by the piteous, often sordid spectacle of real catastrophe or witnessing the horrors of bull-fights, boxing matches, or the gladiatorial performances of the ancient Roman circus; the girl so well known to me years ago, who followed every funeral she could, just to have a good cry in sympathy with the bereaved; the other, now a major poet in my native language [16], who in her young days, remembering Andersen's tale of *The Princess on the Pea* [17], 'put pebbles into her shoes so as to feel a bodily pain to balance her mental suffering' and who 'in these years loved nothing so much as pain'; or the insensitive hysteric who burns the back of her hands with glowing cigarette-stubs or match-ends, all bear witness to a felt need for experiencing pain—not, of course, exceeding a certain varying limit of intensity [18]. This limit can be raised to an astonishing height in cases where the desire for self-torture is reinforced by the strong mystical motives at the bottom of the various forms of religious asceticism [18].

The phenomena of algobulia will thus be seen to fall naturally and easily into a well-known general pattern of appreciation applying to all our somatic and external sensations.

Everyone knows that our food and drink may be 'not sweet [sour, salt, bitter] enough', or 'too sweet' (cloying), 'too sour, too bitter, too salt'. A graph (p. 26), its abscissa denoting the intensity of the sensation, its ordinate its 'positive' or 'negative' appreciation, will show a curve of typical shape: the dissatisfaction caused by a faint stimulus difficult to perceive diminishes and is gradually converted into growing satisfaction, which soon reverses its direction and turns again into increasing dissatisfaction when the intensity of the stimulus passes its optimum

formula is known to apply to all sensations of pressure, friction, or warmth, to kinesthetic movement (that is of difference of position in all smells and to all tastes.

to know this pattern of values or appreciation understand the sadist and the masochist. The sadist, murderer of the Neville Heath [19] type, is one of feeble sympathetic resonance—this being a description of the 'a-social' individual—able to endure horrible real sufferings inflicted on others [20] and can enjoy on the stage the fictitious pain of piercing his own eyes, because those sufferings are passed down through their defective transmission of consciousness to remain just below the limit of



very near the highest point of 'ecstasy' that can be reached without algobulia. The masochist, too, is a person of abnormal sensitivity whose need for emotional stimulation whose painful character cannot be fulfilled by the reality with the real, let alone the fictitious, sufferings must therefore be assuaged by a strong dose of pain inflicted upon his or her own organism [21]. These considerations yield, no doubt, a measure of understanding of the algobulic phenomena under review and explain the particular erotic side of the syndrome as the sexologist as *algolagnia*. It is, of course, the adrenal internal secretions and the general excitement caused by 'the lover's pinch which hurts' [22] or Penthesilea's blood-sucking bites [23] are likely to irradiate into the specific sexual

sphere and thus to excite an otherwise sluggish and unresponsive temperament. But it is by no means clear why such an indirect approach to the sexual through a general excitement should be more effective than the direct stimulation of the erogenous zones by the most expert caresses. It is not clear why the insult should not provoke an equally hostile reaction, rather than a loving and submissive response.

On the side of the active partner, the sadist who cannot become erotically excited otherwise than by inflicting cruelty of less or greater intensity on the object of his ruthless desires, there remains the paradox of the close, indeed necessary association between cruelty—the very word is derived from the Latin *cruor* = 'blood,' and means 'blood lust' [24], culminating in murder and mutilation—and love, which is, according to St Thomas, quoting Aristotle [25], 'the desire to do good' to the person who is the object of this emotion, *i. e.* 'benevolence'. Nor can the general theory account for such peculiar features as von Sacher-Masoch's 'domineering lady in the fur'—so alluringly represented by Rubens in the famous portrait of his second wife, the fair and rosy Hélène Fourment, in a dark fur but otherwise nude [26]; or by Titian's portrait of his nude 'Bella' wrapped in a fur but baring one of her breasts [27], or for the fact that the type of Hercules with his club and lion's pelt is preferred by many a fair Deianeira to the charming and gentle Adonis [28]. Finally, the characteristic gruesome cannibalistic features [29] of sadistic murder remain entirely unexplained.

This is why psychopathologists have in the last resort turned to explaining sadism as an atavistic [30] throwback to primeval savagery [31], a theory extended by C. Lombroso [32] to all crimes of violence. The flaw in this argument is that it implies a total misrepresentation of the state of human evolution to which the term 'savagery' is properly applied. The word 'savage', from French *sauvage*, Italian *selvaggio*, Latin *silvaticus*, derived from *silva*, means nothing but a 'wood-dweller'. Now primitive man in the primeval virgin forest is most certainly not a killing, cruel, murderous or war-making animal; quite the reverse [33].

The Eskimo, the Yahgans of Tierra del Fuego, and numerous small tribes in the jungle recesses of India, Ceylon, the Malay Peninsula, Sumatra, Borneo, New Guinea and the Philippines

live to this day in complete ignorance of war. Professor L. T. Hobhouse [34] enumerates twelve such timid, kindly and peaceful tribes. Sir Arthur Keith [35] has added twenty-four more, and estimates that they still number in all about half a million persons. Some of them do not even hunt or kill animals. Sir Arthur Keith [36] and Professor E. A. Hooton of Harvard [37] have tried to deny that they are representative samples of the original peaceful *bon sauvage* of Rousseau and the ancient traditions of a Golden Age [38]:

*At vetus illa aetas cui fecimus aureae nomen
Fructibus arboreis et quas humus educat herbas
Fortunata fuit nec polluit ora cruore.* [39]

['But that ancient age which we call the age of gold was content with the fruits of trees and the crops that spring forth from the soil, and did not defile the mouth with blood.']

Both these distinguished authors have, however, conveniently overlooked the fact that our Primate ape ancestors were beyond any doubt perfectly innocuous frugivorous 'savages' or 'silvan' animals swinging from tree to tree in the primeval virgin forest.

With very few exceptions [40], all monkeys and apes eat nothing but fruit, seeds, tender shoots and leaves. The chimpanzee is sometimes said [41] to devour occasionally a small bird, lizard or insect, but Dr G. M. Vevers, formerly superintendent of the London Zoological Gardens, assures me [42] that he has never seen a chimpanzee eating meat, although he has often seen one catch a sparrow or rat intruding in its cage, play with the captured animal for a while and then throw it away.

If modern man—*Neo-anthropus insipiens damnatus* [Jacksi] [43]—can correctly be described biologically, with William James [44], as 'the most formidable of all the beasts of prey and, indeed the only one that preys systematically on its own species' [45] and if, on the contrary, like the monkeys and great apes, the primitive fruit-collecting and root-grubbing peaceful pygmy of the jungle is properly characterized by Plato [46], and other ancient philosophers [47] as 'man the tame, unarmed [48] animal', relying for his defence against attack only on his superior intelligence [49], there must have occurred at some

time in the course of evolution a radical change in the human diet or *modus vivendi*, a mutation, as de Vries called these sudden, irrevocable alterations, such as is remembered in mankind's widespread traditions of a 'Fall' or 'original sin' [38], with permanently disastrous consequences.

In other words, *Pithecanthropus frugivorus*, the arboreal fruit-picking man who could find enough succulent or hard-shelled fruits, berries, leaf-buds, young shoots and sprouts all the year round only in the tropical and subtropical forest-belt, is the legendary 'good savage' of the primeval Golden [50] Age, living on acorns [51] and at peace with the other animals, like Adam, that is 'Man' in the 'garden of the desert' [52], the oasis of the date-palm growers, and like the hairy Engidu eating herbs with the animals and drinking water at their pool in the Babylonian Gilgamesh epic [53].

Just as the Malays call the great anthropoid apes living in the jungles of Borneo and Sumatra *Orang-utan*, 'Wood-men', so the Romans named the aboriginal primitive inhabitants of the Italian forests—in historical times, rather the ghosts, which were believed to survive, of these by then extinct wood-dwellers—'Silvani'. Another name for these wood-people was *Fauni*, from 'favere' [54], i.e. the 'favouring', good spirits. Thus we encounter here also the notion of the *bon sauvage*, the harmless and kind wood-dweller, and by no means that of a primeval, predatory and cruel, bloodthirsty [25], a-social brute, a *bête humaine* [55], a type to which the modern sadist murderer could represent an 'atavist' throwback.

That man was from the beginning a social [56] or gregarious animal was emphasized by Aristotle in a famous passage of his *Zoology* [57]. Everyone knows that he distinguishes gregarious animals (*ἀγέλαϊα ζῷα*) from the dispersed (*σποραδικά*) and solitary (*μοναδικά*). Among the gregarious creatures (*ἀγέλαϊα*) he singles out civic or urban animals (*πολιτικά ζῷα*) [58]—which work in collaboration, such as bees, wasps, ants or men [59].

The gregarious nature of *Homo sapiens socialis* [60] proves that he cannot be descended from an ancestor similar to the solitary large apes of the chimpanzee, gorilla and orang-utan type [61], but rather from some social species resembling the modern gibbon or siamang [62]. The recent solitary, 'a-social' great

long powerful canine teeth for the fierce and
 cats indulged in by the males in pursuit of the
 stance among the present-day Hamadryas
 seem to have evolved in a kind of blind-alley
 process of sexual selection which allowed only
 the best and most formidable males to transmit their
 characteristics to their offspring. This has led on the
 instant increase in size of the species (gigantism),
 to a complete and permanent break-up of the
 such as can be observed temporarily during the
 among otherwise gregarious species [64].

of the monkey- and ape-herd that persists
 in species can, therefore, have been maintained
 only among those Primates which refrained from
 sex fights [65] leading to the evolution of the
 ruding canines [66] of the great apes and of
 [67] as well as to the gigantism of *Meganthropus*
 and *Giganthropus sinensis* of Java and south-
 —the biblical 'giants' that 'were on earth' [69].
 is non-jealous, non-fighting kind is the Central
 er-monkey *Alouatta pallida aequatorialis* [70].
 males of these wholly peaceful herds of leaf-
 who are almost entirely free from sexual envy
 accept all the males as they come and retire after
 their appetites. The wooing is done now by
 by the female. Quarrels between the males,
 on and waiting for their opportunity, are very
 y because the number of adult females is far
 of adult males (a proportion of 42 per cent to
 counted in the herds observed by Carpenter).
 pattern allows all the males, not only the tallest
 to transmit their characteristics to the offspring.
 ace either dental or ungular armature or gigan-
 tely integrated herd in which every female is
 mating association with all males.

at the peaceful, food-collecting pygmies, ignor-
 who inhabit the jungles and virgin forests, must
 m the non-fighting, howler-monkey type Prim-
 l behaviour pattern survives 'archetypally' and

atavistically in the average client of the public brothel, in the
 so-called *voyeur* [71] and in the *mari complaisant* whose tolerance
 is despised by the average Frenchman [72] and indeed by the
 possessive *homme moyen* of every nation.

This attitude has, however, been courageously defended by
 the great English poets Blake [73] and Shelley [74] and the
 equally great British philosopher Bertrand Russell against the
 prevailing public opinion which supports the possessive attitude
 of the jealous, sexually combatant male [75] who considers him-
 self entitled to kill both his rival and his faithless mistress or
 wife [76].

The peaceful, non-jealous attitude of the *Alouatta* has survived
 in a number of primitive tribes [77], such as the North Siberian
 Chukchi, where up to ten pairs may live together in a mating
 community and where a particular degree of kinship, 'new-
 tungit', 'men having their wives in common', is recognized [78].
 The Polynesian inhabitants of the Pelew Islands have free-love
 clubs [79]. What else were the witches' covens, *esbats* or sabbats,
 described with such picturesque detail in the reports of the
 witch-trials [80] held all over Europe and in New England down
 to the eighteenth century? 'The Yakuts see nothing immoral in
 free love, provided only that nobody suffers material loss by
 it' [81]. The exchange of wives between brothers, cousins,
 friends, hosts and guests is often recorded as customary by eth-
 nologists in many parts of the world [82]. Only sociologists un-
 familiar with the ways of our modern world would be willing to
 assert that group relations of this kind are entirely unknown
 among our contemporaries, although reliable evidence from
 written, let alone printed, documents is difficult to come
 by [83].

All through the history of mankind isolated attempts have
 been made to consolidate and safeguard the cohesion of the
 herd by eliminating the socially disruptive effects of sexual
 jealousy and possessiveness: the constitution of Sparta, attri-
 buted to Lycurgus [84], Plato's Utopian 'Republic' [85], prob-
 ably influenced by 'Lycurgus', intended to restore the primitive
 sexual communism said to have prevailed in pre-Hellenic
 Athens [86], the *Niyoga* doctrine of the Indian Arya Samaj [87],
 mating every man with eleven women, every woman with

Oneida community of the Christian mystic (b. 1811) [88] are the best-known examples.

to use Jung's term, 'archetypal' [89] character particularly clear where the principle of Free entered in connection with a strict 'paradisiac', nism and the absolute prohibition of killing any s for instance, in the case of the 'Angel Dancers' in New Jersey [90].

re attempt to decide the question whether the observed by several hundred millions of Hindus ul of a primeval, originally subhuman diet or stic revival like the Orphic and Pythagorean all animal food [92] among the ancient ans, among Oriental Christians [93] and Mani- s well as among some Occidental Christian rians and Ethical Societies [95]. What interests xt is rather the mysterious origin of the vast majority re exactly, omnivorous diet of the vast majority g, slaughtering and belligerent mankind.

step towards the solution of this fundamental ade by Wilfred Trotter (1872-1939) [96] the in ordinary to King George V. He it is who ristotelian zoological foundation of sociology ntous complement by pointing out the essential en a herd of mouflon or bison armed only with es, but with their leading rams and bulls and sentries, all ready at a signal to take up a tion against an attacker, and a pack of wolves, als, hyaenas, stoats, etc. organized for hunting |. The pack itself contrasts with the feline stalk- ne, each animal for himself, with even the sexes nanent functional family company [98].

Primates, including 'ape-man' and the earliest ust have been in the main harmless frugivorous e gregarious structure of the Primate population d only as a number of herds [99], not of aggres- acks. 'Good at shouting', like Homeric heroes ntended away threatening aggressors by a concert , their nearest attempts to offensive defence con-

sisting presumably in a sustained pelting of their approaching carnivorous enemies or vegetarian competitors with stones and sticks [101].

*Arma antiqua manus, ungues dentesque fuerunt
Et lapides et item silvarum fragmina rami* [102]

['The weapons of old time were the hands, the nails and teeth, stones, and broken-off branches of trees.']

At the end of the pluvial period, however, man—described by Schiller [103] and by Thomas Jefferson [104] as the 'imitative animal'—driven by hunger to aggression, learned by 'aping' the habits of the gregarious beasts of prey that pursued these early Hominidae to hunt in common, biting and devouring alive the surrounded and run-down booty.

This horrible procedure survives today in the atavistic religious rites still performed annually by the Moroccan brotherhood of the 'Isâwîyya' [105]. In the course of it men disguised as cats, lions, wolves, hyaenas—formerly by the appropriate pelt, now by means of garments painted to resemble animal skins [106]—work themselves up by ritual dancing into a frenzy that enables them to tear to pieces with their bare hands living kids and lambs and to lacerate the victims with their teeth. I was able to show in 1929 the identity of this Berber rite with the Bacchic orgies of the Maenads or 'raving women' dressed in lynxes', [107], leopards' or foxes' pelts and called, in a lost tragedy of Aeschylus [108], 'the vixens' (*βαρσάραί*), tearing to pieces and 'devouring raw' fawns, kids, lambs, snakes, fish and even children; as well as with the tearing to pieces of the 'scape-goat' in the ancient Hebrew ritual of the Day of Atonement [109], originally part of the vintage-feast, when the people dwelt in primitive booths of foliage, the 'tabernacles' of the Bible. In the cult of Bacchus, too, this frightful orgy [110] is closely connected with the ritual of the grape-harvest and the drinking of the heady new wine—forbidden to the Moslem 'Isâwîyya'—which would combine with the ecstatic dancing to produce the required delirious intoxication.

The great number of ancient Indo-European tribal names, such as Luvians, Lycians, Lucanians, Dacians, Hyrcanians, etc., meaning 'wolf-men' or 'she-wolf-people' found in Italy, Greece,

insula, Asia Minor and North-west Persia [111],
ous Germanic, Italic and Greek personal names
' and 'she-wolf' [112], clearly prove that the
the fruit-gathering herd of 'finders' [113] to the
carnivorous hunters [114] was a conscious process
y a deep emotional upheaval still remembered by
ious, superindividual, ancestral memory (Jung)
ected in the 'superstitions'—i.e. the surviving
—about 'lycanthropy' [115]. This is the Greek
from *λύκος* = 'wolf' and *ἀνθρωπία* = 'humanity',
folk-lore of men converted into 'wer-wolves',
the Latin *vir*, means 'man', 'male' [116].
lycanthropy' is used also by alienists [117] to
ular form of raving madness manifesting itself in
belief that he is a wolf [118], with lupine teeth [119],
anything but raw, bloody meat, emitting bestial
lulging in unrestrained sexual attacks on any
overpower. Such cases, described by Drs Hack
d Bianchi [121], are now easy to understand as
the atavistic behaviour pattern ritually preserved
tic orgies of the Moroccan 'Isâwîyya and the
shippers of Dionysos Bakkhos. Ancient medicine
ly confuse this form of psychosis with contagious
[122], communicable to dogs by the bite of wolves
the bite of a dog, which causes man and dog to
te everything within reach and thus to spread the
[123].

o Germanic legends [124], the magic change is
t by donning a wolf's pelt [125]—just as the
the Bacchic maenads wrap themselves in animals'
ng to the woods and living a nocturnal hunter's
ld and blood-stained vampire [126] life.

y word was resuscitated in Germany in the secret
para-military 'Organization Werwolf' after the
ar, and again in Himmler's rabid speech on the
2 of 1945 destined to harass 'like were-wolves' the
'communication in occupied Germany [127]. It
olves that Hitler was thinking when he said in his
or the education of the *Hitler Jugend* [128] 'Youth

must be indifferent to pain' [129]. There must be no weakness
or tenderness in it. He wanted 'to see once more in the eyes of a
pitiless youth the gleam of pride and independence of the beast
of prey' [130] and to 'eradicate the thousands of years of human
domestication'.

A gang of terrorists who call themselves 'the Werwolf
Organization' obviously intend to 'organize' themselves and to
be dreaded as a pack of wolves hunting down their victims in
the dark of the night; and that is exactly what these counter-
revolutionary conspirators did in 1920 and the years following.

Outbreaks of endemic lycanthropism have occurred before,
notably in France at the end of the sixteenth and the beginning
of the seventeenth century, when rural poachers' gangsterism
seems to have hidden behind the werewolf's mask, just as a
recent native terrorist crime-wave in the French and Belgian
Congo, Kenya, and other African regions operated behind the
sinister masquerade of a secret brotherhood of 'leopard-men'
disguised in leopard-skins [131], like the Dionysian maenads
wearing panthers' or leopards' pelts [132], using appropriately
carved sticks as stilts in order to leave leopards' spoor on the
ground and iron leopards' claws to lacerate the victims of their
nocturnal prowling.

The Chinese and, since the eleventh century, the Japanese
had their 'wer-foxes' corresponding to the 'vixens' of the 'Great
Hunter' god Dionysos *Zagreus* [133]. The Norsemen had their
war-mad *berserker*, i.e. 'bear-skin coated' fighters, battalions of
whom were employed as body-guards by the Byzantine em-
perors [134]. The ancient Arcadians of the Peloponnese were no
idyllic shepherds, but rough northern invaders addicted to
lycanthropic practices in the service of a wolf-suckled cannibal
god *Ζεύς Λυκαῖος* [135], considering themselves as 'bears'
(*ἀρκτοί*).

The Teutonic counterpart to this Arcadian wolfish god is the
Germanic Wodan with his wolves, the 'Wild Hunter' [136]
chasing through the stormy nights at the head of his 'wild hunt'.

Since we gather from Greek sources—notably two vivid pass-
ages in Plutarch [137]—that the fox-pelt-clad maenads or 'rav-
ing' women who worship the Thracian 'Great Hunter' god
Zagreus [138] did actually chase and beat the woods by night,

ches, staves and wooden spears, it is safe to conclude that the sounds of the northern 'Wild Hunt' [139] heard 'barking' in the dark by frightened peasants at their sleep, were neither imaginary spooks nor manifestations of storms and clouds, but secret gangs picking up the old bloodthirsty pagan custom of the wolves' hunt a long time after Europe had adopted Christianity. So, also, the witches' rides to a place where orgiastic dances and matings with goats were performed, are the exact counterpart to the primitive *Bacchanalia*—orgies idealized by the conceptions of the Greek sculptors, vase painters and tragic poets. Accounts we cannot understand unless we retranslate the language of the original barbaric folklore to our own. The Moroccan compatriots of the above-mentioned 'wolves' believe in men who walk about by night in the skins of hyaenas and who cannot be shot [140].

Finally, the transformation of the frugivorous human into a carnivorous pack through the hunters' lupine transformation may be at least as old as the remains of that primitive hunter known as *Sinanthropus* [141] whose cannibalism was betrayed by the discovery of skulls the base of which had been removed to give free access to the brain [142], and which bore external marks of violence. Similar evidence is afforded by the fossil remains of the ancient men of the Middle East and of *homo Neanderthalensis* whose stone tools, obviously those of non-vegetarians, were found along with animal long bones charred and split for cooking.

The jaw of Neanderthal 'man' shows the bovine type adapted to the eating of hard seeds and tough roots by constantly feeding on the tender shoots and soft fruit. In a former warmer habitat, the jaw of *homo* has been very plausibly explained by Marett as being caused by a change of diet reducing the intake of food that is by the transition to essentially carnivorous habits.

It is legitimate to conclude that the bones of *Sinanthropus* and the tool-making Neanderthals (so closely associated

with glacial Europe), represent the earliest human werwolf-packs, while the African and South Asiatic core-tools—the so-called 'hand-axes', eminently suitable for root-grubbing and crushing—are the remains of the original innocuous vegetarian herds of early Man, whose mothers accidentally discovered gardening and agriculture [146] when like squirrels they buried grain and other seeds or roots in the ground to store them up for the hungry winter season and found them sprouting and multiplying in the womb of the earth.

While these vegetarian herds are the ancestors of the recent wholly peaceful food-gathering tribes and of the primitive grain- and fruit-growing populations, the lupine packs of carnivorous predatory 'wer-wolves', running down and tearing their game to pieces, as the canine predatory beasts do, became the ancestors of the 'hunting'—i.e. 'hound'-ing—tribes who attacked not only what we would now call 'subhuman' animals, but also preyed on the more conservative fruit-gathering human herds reluctant to adopt the bloodthirsty new mode of life, killing the males, raping and enslaving the females, falling upon them while they were gathering and treading the ripe grapes of the wild vines in the wood [147] and enjoying the new must.

While the food-gatherers had left in peace 'every beast of the field and every fowl of the air' [148] amidst the 'trees pleasant to the sight and good for food' [149], using 'for meat' 'every herb-bearing seed' and 'the fruit of every tree' [150], the new hunting type 'filled the earth with violence', putting the 'fear and dread of them into every beast of the earth, into every fowl of the air, into all that moveth upon the earth and into the fishes of the sea' [151], 'delivered into' their 'hand even as the green herb' [152].

Man, who cannot eat grass, could move from the forest and jungle, where food-gathering pygmies live to this day, into the park-like glades, prairies and steppes of the post-glacial age and could survive and multiply during a phase of drought and forest recession by preying upon all the animals that feed on grass and leaves, assuming a more erect position with a wider outlook and developing the legs of a runner instead of the long arms of a Tarzan-like tree-dweller, climbing, dangling and swinging from limb to limb, from branch to branch.